

# The Polish Review

POLAND FIGHTS

NEW YORK, N. Y.



# SIKORSKI LAUDS POLISH TROOPS IN MIDDLE EAST

At the headquarters of the Kreisowa Division in the Middle East, General Sikorski inspected troops under the command of General Anders and later attended a field mass after which Bishop Gawlina, Chaplain-General of the Polish forces preached. He said:

"Sursum corda! We have seized the sword to hew out a future for ourselves. Not since Grunwald has there been a greater unity than today; therefore, General, your presence here as Commander-in-Chief is more than a token, it is a proof of true Polish unity, a proof that Poles wherever they happen to be have not laid by their sword."

"You, General Sikorski, are commanding the same war that Chrobry began. The Polish soldier wants you to move Poland's frontiers further west than they have been up to now. From the bottom of their hearts the Polish soldiers are grateful for your words that Poland will be not only free and independent but also indivisible. The soldiers' hearts are not the only ones to feel this but also the millions of hearts awaiting liberation and victory."

General Sikorski then went to a microphone where powerful loud-speakers transmitted his words to the troops:

"Soldiers, as Commander-in-Chief of the Polish forces I wish to greet you sincerely and convey to you greetings of the President of the Republic. Your comrades who fought in France, at Narvik, the brave seamen, the splendid airmen who have combined to make Poland's name famous throughout the world, greet you warmly with all their hearts. You are greeted too—and here we must all bow our heads—by our gallant nation unyielding and undaunted since September 1st, 1939."

The path of glory is hard and difficult, it requires enormous sacrifices but is the only path open to us Poles.

"What I have seen up to now in the Middle East confirms my belief, that it will be along this path of stern duty, of the most glorious duty a country could possibly lay upon its soldiers that you will reach a free, independent, greater and more just Poland. Long live the most illustrious Republic."

"Long may it live," echoed the men. General Szyszko Bohusz thanking the Commander-in-Chief for his visit assured him on behalf of all the troops that they would follow him faithfully on the march to Poland, saying:

"We shall cross any frontiers which it may be necessary to cross, but under your orders we

## NO UPRISING IN POLAND

THE DIRECTORATE of Civilian Resistance in Warsaw has issued the following important statement over the Polish underground radio station "SWIT": "There will be no premature uprising in Poland. We are fighting for Poland's victory but not for new Polish cemeteries. We shall not rise until we receive orders from the Polish Government in London to synchronize our action with the general strategy of the Allies."

## STRONSKI DOES WAR WORK IN LONDON FACTORY

On his resignation as Polish Minister of Information, Professor Stronski declined various official appointments offered him by General Sikorski, and has now gone to work in an engineering factory near London, earning three pounds, ten shillings weekly. He started work about ten days ago and is being given a preliminary training course. He has to rise very early to be at the factory by eight o'clock because it is some distance from the Hampstead home. He made personal application for the job at a local labor exchange. For a professor and a man over 61 years of age who had never done any physical labor of this type before it is considered a courageous act. His friends say he is really enjoying his new life.

shall march towards Poland and we shall get there."

General Sikorski replied: "Let us give a cheer for the real and continuous sovereignty of the Polish state in the person of its President."

Then Generals Sikorski and Anders went to the grandstand decorated with Polish, British and American flags. Generals Tokarewski, Klimiecki, Rakowski, British and Polish officers occupied another grandstand. The march past, commanded by Szyszko Bohusz was along a desert road. The last time the Commander-in-Chief saw them was at Tatischchevo with the thermometer at 25 degrees below. The Rysie, Zbiki and Wilki Infantry Battalions were in the van. They had been formed on the Volga and no one could have recognized in these strong young men, former labor camp prisoners. They looked splendid. After the infantry came there was a roar of engines as motorized units arrived—gun carriers, anti-tank, anti-aircraft and field artillery. One after another emerged from the desert dust new carriers and platoons of troops. Armored cavalry regiments rolled past in splendid order. It was one of the finest parades ever seen.

General Sikorski thanked Szyszko Bohusz for the troops' appearance and spirit, saying: "I believe we shall do much for Poland with these men and this equipment."

## PRESS VISITS POLISH UNITS IN SCOTLAND

The Polish Ministry of National Defense in London recently arranged for a few foreign correspondents to visit Polish institutions in Scotland. The United States press was represented by an Associated Press correspondent, Ruth Cowan.

During their visit to the Women's Auxiliary Corps the journalists saw the girls training in small-arms shooting, hand-grenade throwing, extinguishing incendiary bombs, laying smokescreens. This section of girl volunteers was undergoing training as future instructors for women in Poland.

On the second day the party visited the Polish Field Hospital where the girls work as nurses, kitchen helpers, assistants in the bacteriological laboratories, X-ray departments. In the afternoon they visited the Polish Girls school in the Dunallow House, where the management organized a special interesting artistic program by the pupils.

On the third day they visited the camp where the first basic training course of the Polish WAACS was being held. At the beginning of the ceremony a mass was read, after which the girl volunteers took the soldiers' oath, followed by a march past and distribution of diplomas. In the afternoon took place a social gathering with artistic entertainment by the Lwowska Fala as well as by the inmates, which the President attended unexpectedly accompanied by his suite and General Zajac.

On the last day the journalists visited the Ignace Paderewski hospital in Edinburgh and the Polish Medical section where Dr. Jurasz gave personal information about the work development section, which greatly interested the journalists who were greatly impressed by the existence of such an outstanding center of Polish science in Great Britain. They requested the opportunity for becoming better acquainted with its organization, its achievements up to now. In the afternoon a visit paid to the soldiers' rest home conducted by the Polish Red Cross, but now temporarily at the disposal of Polish WAACS who need time to recuperate after being torpedoed en route to Great Britain via South Africa.

## POLISH NATIONAL COUNCIL FAVORS CONFEDERATION

The Polish National Council has discussed a report by Minister Mikolajczyk on the internal situation in Poland. The Council unanimously passed a resolution confirming the Polish Government's policy of full cooperation with the Poles in Poland who are heroically and unflinchingly fighting for the deliverance of all of Poland, that Poland may resume her rightful place among the free nations of the world.

During a secret session which followed the plenary meeting the National Council discussed the problem of compulsory recruiting of Polish citizens for the armed forces of the Axis powers. The chief item on the agenda was Polish-Czechoslovak relations. Messrs. Kulerski, Korzusznik, Ciolkosz, Szydlowski, Kwiatkowski, Jaworski, Zaleska Banaczyk, Schwarzbart and Grabski took part in this discussion.

In conclusion the Polish National Council passed a resolution in which it recognized the paramount importance of maintaining harmony and mutual trust among the United Nations, expressing its belief that the best interests of both Poland and Czechoslovakia demand a full agreement and the correction of mistakes committed in the past by both sides. Such an agreement should establish a basis of closest friendly cooperation which would become a constructive factor in the scheme of general peace.

The Polish Government has frequently given proof of its conciliatory attitude in favor of a permanent peace. One of the conditions of such a peace, however, is the bringing about of a Polish-Czechoslovak confederation.

The Polish National Council supports the efforts of the Polish Government which existing difficulties notwithstanding is bending every effort at reaching a permanent understanding and bringing about a Polish-Czechoslovak federation as well as a federation with other states in the Central European zone, which might desire to participate in such a combine.

### "IRISH" POLES!

When some Poles from Russia recently arrived at a house in Scotland they asked the landlady for the nearest Catholic Church. She was literally non-plussed by this request from foreigners, but having recovered her composure, she good-naturedly but still bewildered set out to show them the way. Coming back she flopped into a chair exclaiming: "I had no idea the Poles were so Irish."

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## TORTURE AND DEATH OF THE PROFESSORS OF CRACOW UNIVERSITY

*by G. M. GODDEN*

 In November, 1939, Europe, and indeed the civilized world, were horrified to learn that in a single day, all the Professors of the University of Cracow had been thrown into prison, to be deported later to concentration camps. This monstrous crime was carried out with typical Nazi brutality. All the members of the University teaching staff were asked to attend a lecture on "The Attitude of National Socialism towards Science," on November 6, 1939.

After an insulting address by Dr. Meyer, Chief of the Gestapo in Cracow, all the professors present were seized by the Gestapo police who had surrounded the Lecture Hall, and were ordered to form files of three. They were severely manhandled as they were forced into heavy lorries, already drawn up in front of the university.

Five of the professors, the aged Professor Kostanecki, formerly president of the Polish Academy of Science, Professor F. Zoll, a distinguished jurist, Professor W. Konopczynski, the leading Polish historian, Professor T. Lehr-Splawinski, the well known philologist, and Professor A. Krzyzanowski were treated with special brutality. Many of the professors were septuagenarians, and in bad health. The total number arrested was 180.

They were taken first to the military prison and put into narrow, overcrowded cells without even a straw mattress. A chunk of bread was their only food, given late that evening. They were sent on to Breslau prison, and thence to the infamous concentration camp of Sachsenhausen-Oranienburg near Berlin, in which 12,000 persons were confined.

On arrival they were kept waiting, without cover, in icy November rain, in the light of arc-lamps nicknamed "The Sun of Sachsenhausen." During the interval they were insulted, jeered at, and hit by the Nazi guards. The pain of blows delivered near the heart lasted several days. After passing through the camp office, the professors were ordered to undress, and had their heads and beards shaved; they were then ordered into prison uniform, completed with a worn-out soldiers' tunic and an old forage cap.

The prisoners' day began always at 5:30 in the morning, with a cold shower; wet towels froze. There were three roll calls daily; fellow prisoners brought those too weak or ill to walk and put them on the floor. On January 16, with the thermometer at 62 below zero the prisoners were kept on parade for two hours; some froze to death. The same day 60 internees died, and their bodies were brought out in wheel-



PRESIDENT OF CRACOW UNIVERSITY IN HIS ROBES OF OFFICE  
By Jan Matejko

barrows. The guards sometimes made prisoners roll in the snow. No drugs or medicines were available in the camp "hospital," except iodine.

Professor Casimir Kostanecki, a famous anatomist, and President of the Polish Academy of Science, was too ill to go to the roll call on Christmas Eve; his colleagues had to carry him out and then he had to lie in the snow, dying and

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# POLAND FIGHT FOR LIFE

by MATILD

ROSE McLAREN\*

WERE you to visit a Royal Air Force bomber field and encounter a Polish girl, 27 years old, with a bright peasant scarf about her head, as if just setting out for a country hike, you'd be surprised to see her climb into a huge bomber and fly it off, just as any man. She is Anna. Because her family remained in Poland, the censors have asked me not to divulge her full name in order to avert reprisals.

Anna has long been flying Spitfires, Hurricanes, Mustangs, and two engined bombers in the transport auxiliary. She is easily recognized. Fellow male fliers swallow lumps in their throats and salute when they see her. She was called into service with the Polish Army when the Nazis first invaded her country. Since that memorable day, Anna has learned to fly heavy Blenheims and Wellingtons.

"That girl will fly anything with wings on," English pilots say.

Anna learned to fly in a simple glider, coached by her father, a veteran of the first World War. Military acrobatics became her specialty. She flew balloons and Polish RWD 8's and RWD 13's. When her government called her, she served with the first Aero Regiment of Poland. She did reconnaissance work in 17 battles, and although her plane was frequently hit, she always came through.

When the Nazis raped her country, Anna flew her craft into Rumania, then through Jugoslavia, and finally into France. In the Rue de Rivoli, Paris, she ran into a Polish officer, her father. Upon their arrival in England, authorities hesitated to give Anna flying permission. She was told to take up a Tiger Moth, at her own risk, unaccompanied. Anna had never flown a Moth; but, unhesitatingly, she studied the controls, took it up and set it safely down. Immediately, she was commissioned; now both she and her father are serving in Britain.

Anna is in the Air Transport Auxiliary Service. But she flies with a gay smile, and a leaden heart. She was engaged to marry a Polish officer in the R.A.F. In the first Cologne raid he was severely wounded and ordered to spend six months in a hospital. In ten days he flew again. He revisited Cologne; he went to Dieppe; then to Frankfurt, and did not return from the raid.

Other Catholic Poles are distinguishing themselves in the service of the United Nations. Eighty-seven bullet holes were the souvenirs a Messerschmitt left in the crippled body of the Polish pilot Kaszysz. For three months he lay in a Warsaw hospital which was repeatedly bombed. He is one of 346 Polish fliers who tried to defend Warsaw from 4,320 German planes. The fight was 15 to 1.

While in the hospital, Kaszysz plotted escape with his physician. Though hampered by his crippled leg they had to use the more inaccessible paths to avoid Gestapo patrols, and were forced to flounder across the Carpathian mountains in deep snow. Twice they were almost caught and hid for endless hours, freezing, in snow caves. At times, the physician had to carry the still weak pilot on his back. They finally reached Slovakia and joined other Poles trekking towards France. Finally reaching Paris after a trip of 900 miles, Kaszysz had to be hospitalized. When Germany overran France the pair had to repeat their agony. On a small boat, many times bombed en route, they all arrived on English shores.

Today, Pilot Kaszysz has a number of Nazi planes to his credit. He is serving as wing commander with a Polish



Polish airmen are the pride of Poland

fighter squadron and works with calculated determination. He has an old score to settle with Goering.

So, too, has Lieut. Karel Kuttelwascher, a Czech who has made aviation history. Awarded the highest British flying honor, the D.F.C., after less than a month in English service, he was the first ever to receive a second D.F.C.! He earned it by destroying 22 Nazi planes. He is considered the R.A.F.'s most daring night fighter pilot. Like many other officers in the Czech Air Force until Hitler's invasion, he escaped to France. These men knew that invasion meant ultimate war, despite all the fine talk coming out of Berlin.

In the French Army young Karel served as sergeant pilot and won the *Croix de Guerre* for courage in three battles. When France fell he crossed the Channel. Karel was one of the first to be trained in British planes. After 48 hours of flying English ships, he confronted the enemy. He prefers night flying and, like all good soldiers, is reticent. He says simply, "I have a score to pay off on behalf of my country and my people. And I have a score to pay off for what the Nazis have done with their bombs to England, my host."

On one occasion he visited three German airfields, destroyed three of their planes and was back at his dispersal hut in an hour and 40 minutes. Of his excursion he said, "I had stuck around over one airfield for ten minutes and saw no sign of life, so I flew to another. There I saw six murderous Heinkels, circling at 2,000 feet. I wasted no time; came in behind one and pressed my gun buttons. It was a short burst. The enemy nose-dived to the ground. I picked out a second, then a third. Now it had to be quick work. The others had been radioed that I was about. When I left

the field I saw the wreckage of three ships."

On many "hunts" Kuttelwascher is accompanied by the British squadron leader, MacLachlan. Their score is invariably a tie.

"He's a wonderful man, this MacLachlan," says Karel. "They shot off his arm over Malta, he jumped 20,000 feet, and three weeks later he was flying again!"

Sharing honors is only one of Karel's many fine qualities. Next to seeing his homeland destroyed, he grieves over the ruthlessness of a Kultur which would rob him and his people of their religion and freedom.

Anna, Kaszysz, Kuttelwascher and other Catholic patriots know that the pagan Nazi term, "protectorate," is vicious propaganda. With villages demolished and plowed under there will never be a "home sweet home" to return to.

Art work and hundreds of thousands of books from libraries were shipped from their countries to Germany, along with the best of food and clothing from "protected areas." What libraries remain, frequently carry huge signs over their front doors: *No Poles Admitted or Czechs Not Allowed*. In their own countries!

Frequent man hunts and mass deportation of Poles for forced labor are reported. No stories of darkest African slavery can equal this practice. But the world will know. In Lodz, Nazis surrounded a social-insurance establishment and took away several hundred clients. Regularly, agents of the *Arbeitsamt* patrol city streets and grab even 12 year old boys. In Ostrzeszow, one Sunday, men leaving Mass were taken, breakfastless, and hurried to Nazi labor camps.

To police conquered territory, supervise industry, and make *Lebensraum* in crowded Germany, hundreds of Nazis now live in "protectorates," and eat the best of everything. Grocery stores display cards, *Poles and Czechs not allowed before 10 a.m.* What's left after the Nazis have filled their baskets isn't worth carrying home.

Bands of Hitlerites destroy crosses and wayside chapels, and profane cemeteries. The main doors of the Church of the Holy Cross, Lodz, have the sign, *Entry Forbidden to Poles*. The well known pilgrimage cloister of the Franciscan Brothers in Lagiewniki has been transformed into a camp for German insane.

The Nazi commissioner of Thann said, "A good Catholic cannot be a good National Socialist. Officials of the Third Reich must be before all things good Nazis. Therefore they must choose one or the other: either Jesus Christ or the Führer."

After the failure of Hess's mission to England, Hitler appointed Martin Burman in his place. Burman immediately issued a number of edicts against Christianity, because "it cannot be reconciled with the Nazi creed." His orders have had results.

The church of St. Roch in

Poznan was transformed into a storehouse for the Reichswehr; the parish church became a carpenter shop. Dogs are kennelled by Nazi police in the chapel of the primate's palace in Poznan; the church of the Sisters of St. Vincent has become a gymnasium. This poor city, a Catholic stronghold (population, 250,000) has suffered one humiliation after another. Before the invasion it boasted 30 churches and 47 chapels. Now, only two churches are available to the Poles and one to the Germans.

Because the Gestapo found two empty cartridge cases in the kitchen of Father Roman Pawlowski, the 70-year-old priest was taken out and beaten until his clothes dripped blood; then, barefoot and without his cassock, he was shot before his helpless flock.

At Bydgoszcz about 5,000 men were imprisoned in one stable which allowed only crowded standing room. One corner was designated as toilet. Each morning, Canon Casimir Stepczynski, rural dean of parish priests, and a Jew had to clean this cesspool by hand. A curate who volunteered to perform this chore for the canon was cruelly beaten.

For two years now all theological faculties and seminaries have been closed, and it is impossible to ordain new priests.

Nazis in Poland have issued a decree prohibiting certain prayers and practices. Thus, the Polish Litany of the Blessed Virgin, containing the appeal, "O Queen of the Crown of Poland, pray for us," and the May 3 feast of the Blessed Virgin Mary, Patron of the Polish Republic, are now prohibited because the Polish state, as the decree declares, no longer exists.



One on Hitler . . .

\* Condensed from the *St. Anthony Messenger* by the Catholic Digest.

# HUMAN BEINGS WITHOUT HUMAN RIGHTS

## POLISH WORKERS IN GERMANY



OLISH workers in the Reich are ostracized as regards their social position in the place where they work. Two main characteristics govern their position.

a. Poles are placed outside the social pale of the labor establishment. Their rights, and duties are restricted to the duty of doing their work and receiving their pay. They have no right to any form of protection, or social welfare beyond the literal fulfilment of the labor contract. Polish workers are not regarded as members of the labor community and enjoy no rights that might accrue to them under German law.

b. Poles cannot hold any executive or supervisory position, cannot be elected as workers' representatives, and cannot be foremen, or hold any position of authority or issue any instructions or orders whatsoever to German workers.

These restrictions apply to skilled and to unskilled workers. If special circumstances require it, Poles may act as foremen, but only Polish workers can be placed under their orders. These prescriptions are so rigorous that, when calculating the number of workers in a given establishment for the election of workers' representatives, the Poles are left entirely out of account.

Two main principles govern the remuneration of Polish workers.

a. No separate wage tariffs stipulating different wage rates for Polish workers exist. But not all the prescriptions of the general wage regulations are applied to Poles, and there are very considerable exceptions and restrictions in force in applying those wage rates.

b. Poles are entitled to remuneration only for work actually performed.

Wages are calculated on the following principles:

a. Generally speaking, Poles must work at piece rates. Only if the work cannot be done at piece rates may the employer reckon wages by the hour. Piece rates are on the lowest schedule. Wage regulations providing that the lowest wage payable in piece rates shall be the remuneration payable per hour are not applicable to Poles.

b. Payments for excess output can only be granted to Poles if similar extra payments are payable to Germans.

c. If a Polish workers' output proves lower than the average for the given class of workers, the wage falls and special rates are applied. The employer is entitled to apply these lower rates even where the wage regulations do not authorize such reduction. Nor does he have to consult the workers' representatives.

d. Polish workers cannot obtain advances on wages.

Regulations providing for payment of wages for May Day, on non-recurring special holidays and extra pay for holiday work do not apply to Poles.

Workers in the building industry receive remuneration for time lost owing to weather conditions, air raid alerts and damage through bombing, Poles do not.

e. Polish workers receive only normal pay for holiday work. Germans get as much as 100 per cent increase.

f. If the wage schedules provide for a rise in wages for long term service or age, the lowest wage schedule is applied to Poles.

The necessity to transfer workers from place to place, and employ them at a distance from their permanent homes has led to the introduction of wartime allowances in Germany. German workers are entitled to an allowance of 1.50 Reichsmarks *per diem*, 0.50 being for accommodation. Allowances to Poles for separation, accommodation, transfer, and food during travelling cannot exceed 1 Reichsmark *per diem*.

In Germany, family and children's allowances are intended to serve the German demographic policy. So they are never granted to Polish workers. Thus, irrespective of his family position, the Polish worker always receives remuneration at the rate for unmarried workers.

All other social benefits have been denied to Polish workers. They are not entitled to any special allowances for marriage or childbirth, death, Easter bonuses, jubilee bonuses, bonuses for faithful and long service, indemnities on the termination of service, and so on. Even benefits payable to pregnant women are excluded, and such cases only receive a minimum of care. Where the German wage rates provide additional bonuses for age, Polish workers are excluded.

A special "equalization" tax lays a supplementary burden on Polish workers, and is not applied to workers of other nationalities. This is based on the assumption that a Polish worker receives the same remuneration as a German worker, but is free from a number of obligations to which Germans are subject, such as compulsory labor, military service, party contributions to Winter Help, etc. The "equalization" tax, is also intended to iron out the alleged differences between Polish and German living standards. This excuse does not conceal the real intentions of Germany towards the Poles, which are to exploit Polish labor and to obtain the maximum production and profit from it for the least possible recompense.

The "equalization" tax is merely a method of raising the level of income tax. It is subject to the same method of collection as the income tax and all Polish workers are liable to income tax.

The social "equalization" tax amounts to 15 per cent of the remuneration, after an allowance of 39 Reichsmarks monthly free of tax. It is reckoned on all forms of remuneration. The family position of the payer is not taken into account and no relief on that score is ever given.

Poles from the Government General working in the Reich can transfer their wage savings to that part of Poland without restriction. Such transfers must be effected through the director of the work establishment. Thus the employer not only has control over the sums transferred, but also can bring pressure to bear on his workers by holding up the transfers. The same applies to workers from south-east Poland, incorporated in the Government General when the Germans overran the area after the outbreak of the German-Soviet war.

The worker loses his right to transfer money to his family in Poland if there is any interruption in his work.

If allowed to return to the Government General he may exchange his savings into zlotys and take them with him.

Polish workers are only theoretically entitled to holidays or even the shortest periods of rest as the right to holidays was suspended in the case of Poles for the duration. Only in urgent cases can the labor offices allow workers leave. Each case is considered individually, and decisions are arbitrary. Deaths or serious illnesses, the worker's or his children's marriage, and similar events, alone are considered adequate cause. The regulations provide that even in such cases Poles can only be released if they have shown themselves diligent and efficient workers, and can be relied on to return to work. They do not provide for leave with pay. Poles are only freed from work. Leave cannot exceed ten days, including travelling time.

Also, as far as Poles are concerned, the right to normal holidays is suspended for the duration. Polish workers can be given rest periods only in very exceptional cases. (Regulation of March 31st, 1941)

# TRAGIC PICTURE OF WARSAW GHETTO

DURING the past few months the Germans have been systematically carrying out their announced intention of "liquidating" Jewish ghettos in Poland. According to latest reports the Jewish population of Warsaw has been reduced to a mere handful, while the once numerous ghetto of Cracow has been completely wiped out. The heroic stand of the Jews in Warsaw, who fought thousands of Gestapo troops with arms smuggled to them by the Polish underground, is the more amazing as for more than three years the Jews have been subjected to relentless starvation by the Germans, and were physically greatly weakened.

The following excerpts from *Starvation Over Europe (Made in Germany)* by Boris Shub give some idea of what the situation of the Jews in Warsaw was prior to their extermination.

The 1941 death rate in the Warsaw ghetto, then the largest Jewish community in occupied Europe, was nearly ten times as high as in Holland; more than 7 times that of the Czechs; nearly 7 times greater than in Belgium; and more than 4½ times that of the neighboring Polish population of Warsaw.

Of the pestilences that accompany famine, typhus has recurrently exacted a great toll. When the Germans brought hunger to the Jews of Warsaw, typhus soon came in its wake. Between October 1939 and April 1940 it afflicted 8,000 Jews and 5,000 Poles and Germans.

In 1941, when the plague struck again, the Germans were well prepared. The Jews were now immured behind ghetto walls, overcrowded amid shambles, without adequate medical care, without soap or elementary hygienic conditions. All this combined with body-sapping hunger to make them easy prey. Here was a condition born of famine "*endangering friend and foe alike.*" But German medical science was almost equal to the task. Of 17,800 victims of spotted typhus in Warsaw that year, 15,759, or nearly nine-tenths were Jews, who constituted only a little more than one-third of the city's population. The plague had been largely imprisoned within the ghetto.

More insidious have been the inroads of tuberculosis, another handmaiden of hunger. Among the Christian population of Warsaw, tubercular deaths during the first six months of 1941 rose by 231 percent over the comparable period in 1939. Among the Jews the increase was 535 percent. This five-fold rise in tubercular deaths within the first two years of war does not reveal the full ravages of the disease. Two more years of hunger have passed since tubercular deaths were counted last. In the meantime the incidence of the disease among the subjugated Jews of Europe has soared everywhere. A Swiss newspaperman describing the scenes of "*inconceivable misery*" which he encountered in the Lublin ghetto last summer concluded:

*"It is therefore not surprising that in this locality, as in all other ghettos, tuberculosis rages."*

The state of Jewish children still haunting the ghetto alleys may be compared only to that of the orphaned and disinherited spawn, the *besprizornie*, of the Russian famine era. With this important difference: the Jewish children of 1943 are prisoners within the ghetto and cannot roam through the villages in search of food. Some have tried to slip past the German sentries who guard the ghetto walls. Perhaps a few have succeeded. Those who are spotted are cut down by machine gun fire. Swift death is no deterrent for others who die slowly of hunger. As a punitive measure and warning,



Starving to death

according to information which came out of Poland via the underground, German policemen publicly drowned 30 Jewish children in the water-filled clay pits near Okopowa Street, Warsaw, in October 1941.

Skeleton-like corpses lying unclaimed in the gutter are a commonplace sight in the ghettos. A Nazi writer who witnessed the spectacle in Warsaw took the occasion to sermonize:

*"The callousness of the Jews goes so far that they throw the bodies of their dead into the streets during the night."*

This apparent "callousness" in a people traditionally reverent of their dead is indeed startling, though no less so than the fact that bodies are piled in open carts and buried in mass graves.

Another German spectator saw the dead of the ghetto dumped into "a ditch 30 yards long by 20 yards wide. From early morning naked bodies of men, women and children are brought and thrown into the grave."

There is an answer to the mystery of the unwanted dead who lie in the ghetto streets. A ghastly answer. *It is the dead man's bread card.*

In May 1941 burial certificates were issued by the Warsaw Jewish Council for 1,545 reported deaths. During the same month, however, Gestapo officials at the Jewish cemetery counted 3,881 corpses. In June only 2,620 burial cer-

tificates were issued, but 4,290 bodies were carted to the burial grounds. This despite the penalty for failing to report death in the family; despite the torment of denying to the last remains of one's brother, wife, or child the final rites of the Jewish faith. But today the dead leave behind an inheritance more tantalizing than gold—a piece of blue paper stamped with the letter "J" good for a pound of bread a week. That pound of bread often spells the difference between life and death for those who are still alive. (*"People who are still alive"* is how the Jews of Warsaw were described by a Polish writer in the controlled press nearly three years ago.) And so the Jews strip their next of kin of identification, and

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For Jews and Poles—No pastry or wheat bread

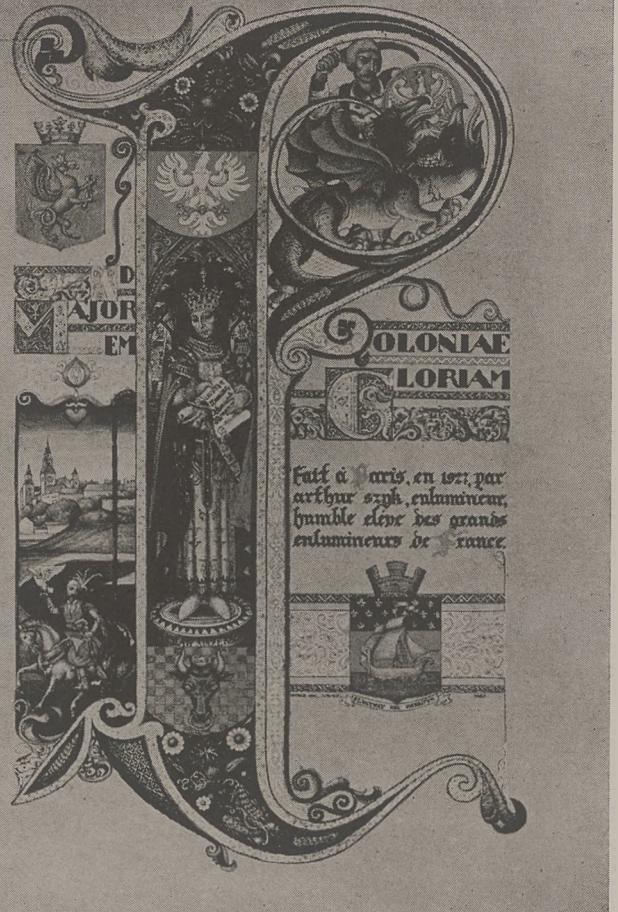
# POLAND WAS FIRST TO GIVE SPECIAL RIGHTS TO JEWS

Arthur Szyk's "Statute" by Franciszek Siedlecki\*

medieval illumination might inspire an independent artist to creative production.

But Arthur Szyk chose his own path. In the *Statute* miniatures he brought to life the historical events that marked the existence side by side within the same country, of two groups; one of which (the Jews) was in the minority and accepted the ideology of the other (the Poles). Szyk wanted to show the part played by the Jews in Poland's economic and cultural life, and that together with the Poles they could achieve certain definite results.

Thus, in addition to its artistic value, Szyk's work acquires educational significance. It shows that from the earliest days there was no persecution of Jews in Poland, that they were free to engage in trade and arts and crafts under the protection of Polish law, which severely punished all violence or false accusation against the Jews. The first page of the text shows Jewish notables before King Casimir the Great. The King, surrounded by Senators, is seated on his throne dictating the broader *Statute of Wislice*. At the foot of the throne a writer records the measures in a book. By its side stands a delegation of Jews, dressed in festive gold-threaded garments and presenting the *Statute of Kalisz* to the King for inclusion in the new book of laws. Through the window on the right one can see the tower of St. Mary's Church and the Clothiers Hall in Cracow. All faces reflect the importance

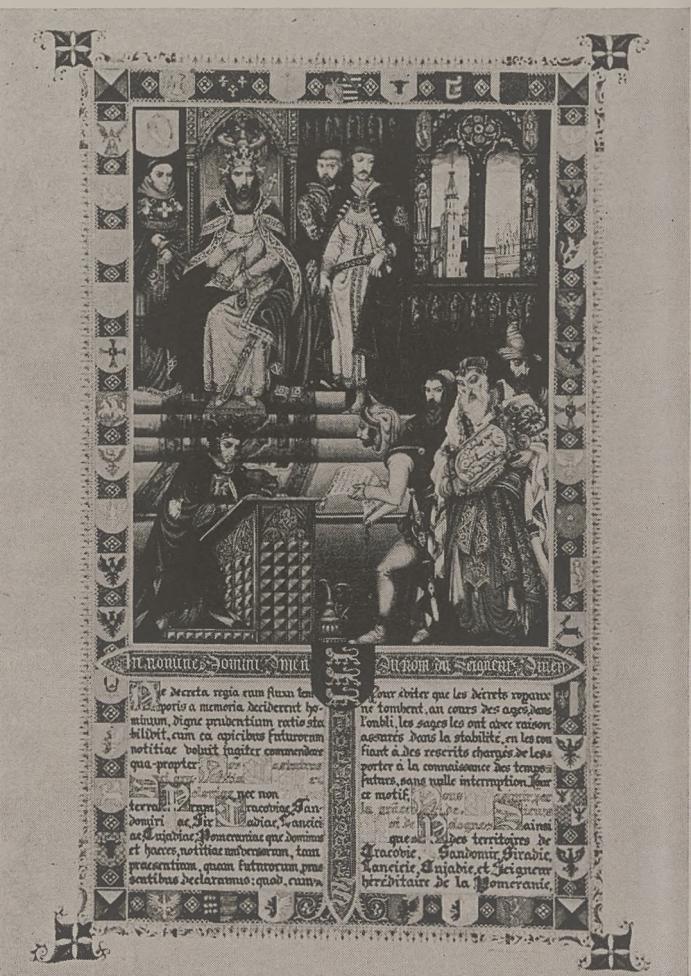


By Arthur Szyk

AD MAOREM POLONIAE GLORIAM—To the Greater Glory of Poland.  
Title page of *Statute of Kalisz*

THE *Statute of Kalisz* is the only document of its kind in existence. It embodies the rights granted to the Jews by Boleslas the Pious, Grand Duke of Poland in 1264, confirmed by King Casimir the Great in 1334 and by King Casimir the Jagellon in 1447 and 1467. A witness to the great humanitarian spirit of the Polish King and his counselors it was the only statute in Europe to confer rights upon the Jews, protecting them from unfounded accusations and setting up courts in which they could be assured a fair trial. This *Statute* became the basis for Polish-Jewish relations through the centuries, normalized social and economic relations and created a friendly atmosphere culminating in many acts of historical importance.

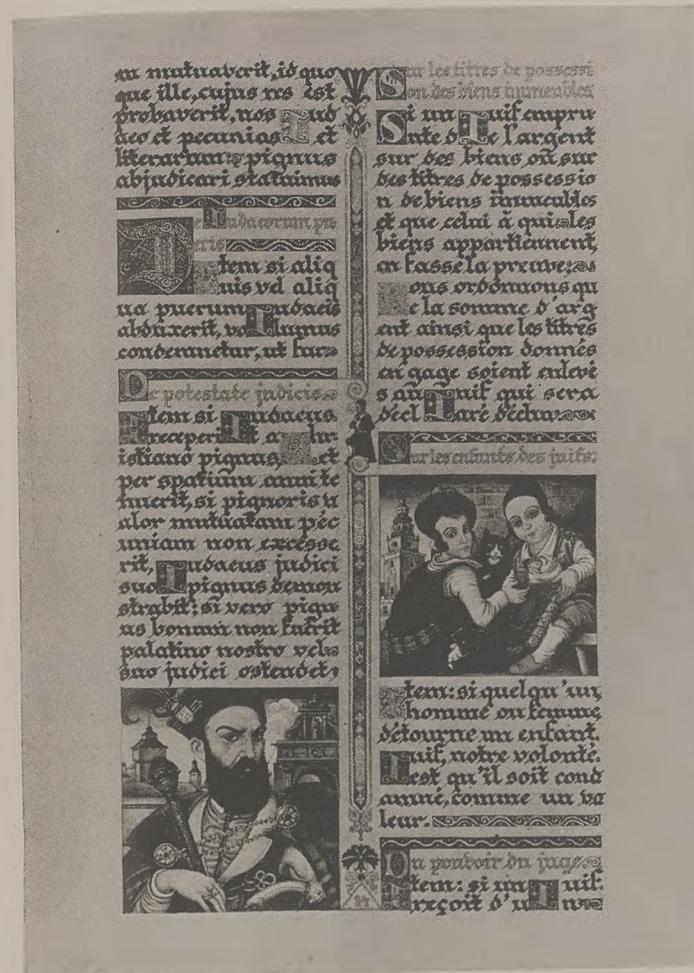
When Arthur Szyk embarked on his career as an illuminator, he selected for his first important work the *Statute of Kalisz*. Szyk could have treated his subject in various ways. He could have used Hebrew motifs, taken from Talmud manuscripts or the earliest edition of the Shulhan-Aruch, Hebrew book of laws, printed in Cracow. Or he could have created large initials and used medieval Polish motifs as used by early Polish illuminators. A combination of these motifs would have yielded fine results for the Polish tradition of



By Arthur Szyk

Presentation of the *Statute of Kalisz* to King Casimir the Great by the Jews for incorporation in the *Statute of Wislice*

This article is an excerpt from a longer work on Arthur Szyk as an illuminator by the late Franciszek Siedlecki, outstanding Polish graphic artist.



By Arthur Szyk

"Should anyone, man or woman, abduct a Jewish child, our will is that he be condemned like a thief." Excerpt from the *Statute of Kalisz* with original Latin text on left and French translation on right.

of the hour. The text together with the miniature is surrounded by a border made up of the coats of arms of Polish voivodships.

Full of life and movement is the miniature representing the first Jewish minters striking Polish money under Mieszko III. At a table in the center of a romanesque room, the chief of the mint is writing a letter to the King about the delivery of the coined money, some of the journeymen are loading money into sacks, while others are carrying it out to a wagon standing before the building. To the side is a machine for stamping coins and melting metal. The caption is a subtle text written in Gothic script. Inserted into the text is the picture of Mieszko III and the gate of the Polish treasury, while at the bottom of the page is the Polish coat of arms on a shield held by two lions. On another miniature we see Polish ships loading grain in Danzig to overseas ports. One derives real pleasure from the details of a drawing maintained in the style of Dutch and Italian miniatures, realistically executed with complete freedom of distribution of figures, genre scenes and landscapes.

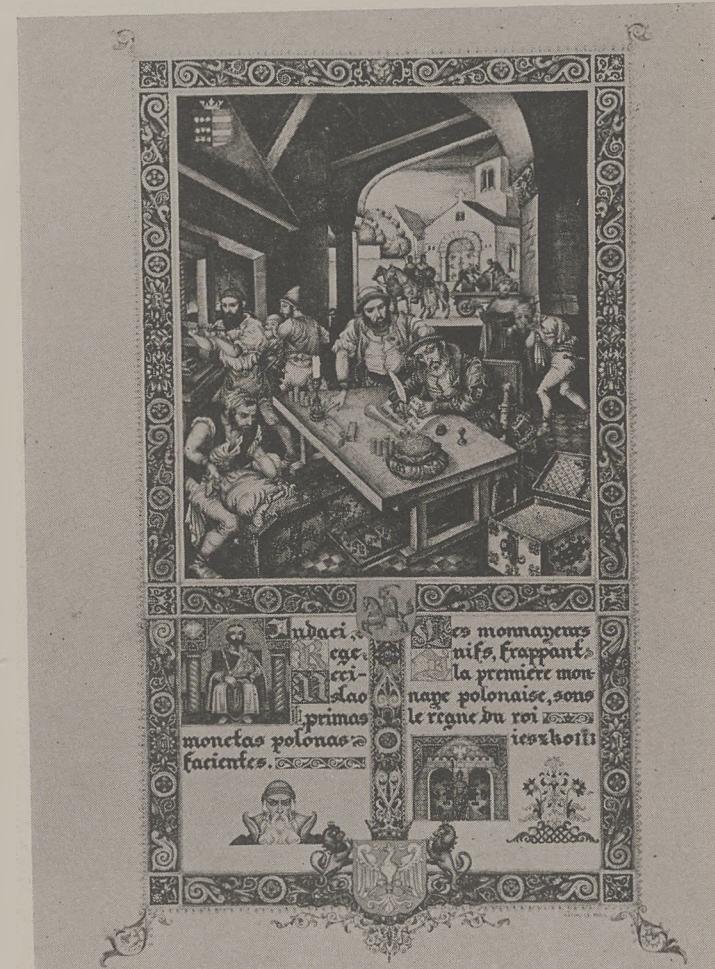
Similarly composed are the series of miniatures representing Jewish artisans at work—tailor, cobbler, baker, weaver, blacksmith, watch-maker—and that showing the Jewish physicians who were sent to King Zygmunt-August by the Prince

of Natos and the Cyclades, Joseph Nassi, Grand Viceroy of Sultan Suleiman, to treat his wife, Barbara Radziwillowna.

Of the historic scenes, Arthur Szyk singled out two, in which Jews, imbued with Polish ideology, die an heroic death in the battle for the freedom of Poland. The first of them was Berek Joselewicz who joined the first Napoleonic Polish legions and by his courage, valor and military knowledge, rose to the rank of lieutenant colonel in the fifth regiment of mounted riflemen and fell in the battle of Kock on May 5, 1809. The miniature shows Berek Joselewicz on a gray horse, surrounded by hussars, repelling the attackers although already wounded. The text is broken by the White Eagle of Poland bearing on its breast the Hebrew inscription: Iahwe (Jehovah). At the base is the French order of the Legion of Honor. Another moment representing the part of the Jews in the struggle for the liberation of Poland is the death on October 21, 1915 of Bronislaw Mansperl second lieutenant in the first brigade of the Polish Legions. Featured in the miniature is the attack led by Mansperl against Russian entrenchments, during which the hero fell hit by a bullet. The text is broken by the Polish eagle and the emblem of the Legions of the First Brigade.

The *Statute of Kalisz* consists of 45 pages in elegant and precise Gothic script with colored, gilded or silver initials at the beginning of each sentence. It is one of the rare remaining documents of benedictine toil and skill, having high artistic value.

(Please turn to page 10)



By Arthur Szyk

Jewish minters striking the first Polish coins

# POLAND WAS FIRST TO GRANT SPECIAL RIGHTS TO JEWS

Contin

from Page 9

tic and graphic value on a par with the most noble works of this type in Poland.

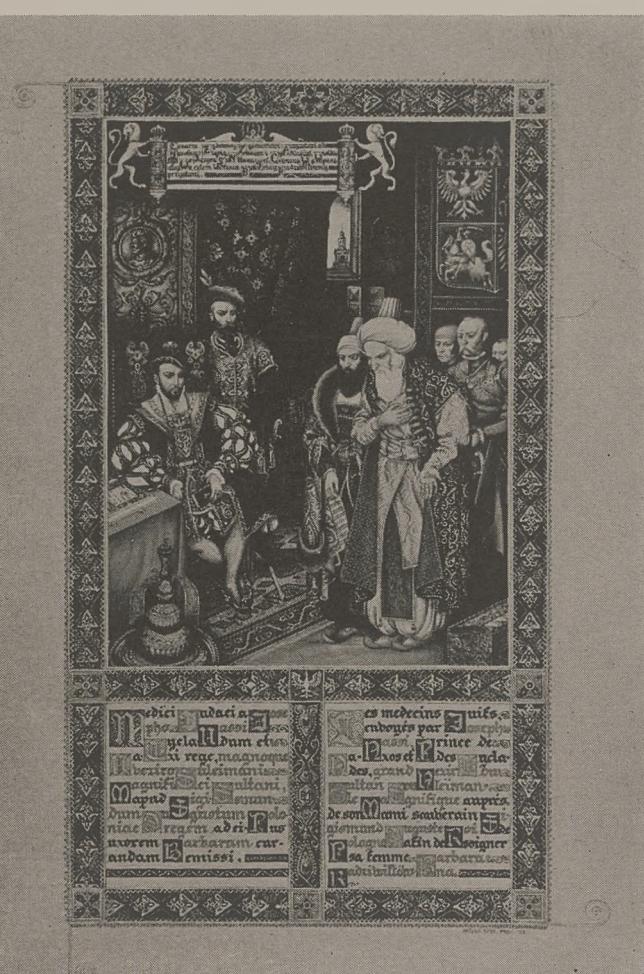
The *Statute of Kalisz* won fame for Arthur Szyk in Poland and abroad.

\* \* \*

Indicative of how Szyk's work on the *Statute of Kalisz* was appreciated outside of Poland, the following commentary by Roland-Marcel, Director of the Bibliothèque Nationale in Paris is of interest:

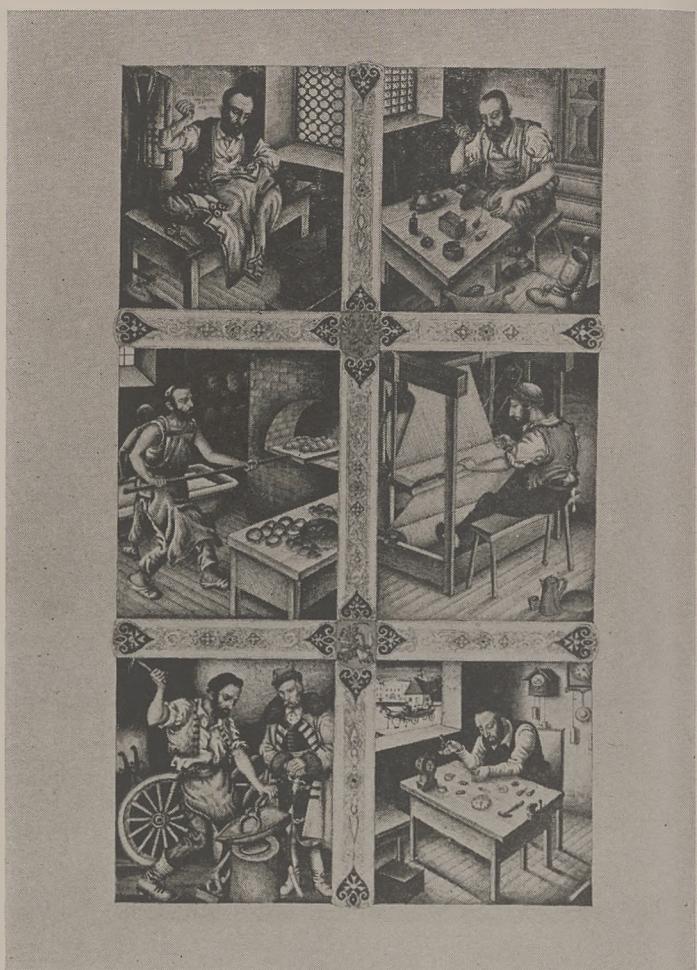
"Opening this fine folio with its skillful script and splendid, clear cut miniatures, I thought at first that it was a manuscript written and illuminated towards the end of the Middle Ages. Then I understood that the Charter granted by Boleslas the Pious, Grand Duke of Poland, to his Jewish subjects, had inspired Arthur Szyk to create a work which does him great honor and credit.

"Doubtless years ago, this artist had already shown himself the deferent disciple of the great masters whose rarest works adorn our great libraries. But without question this new achievement is his masterpiece. It bears evidence of taste and of talent that will incite praise, sympathy and interest; it places Arthur Szyk in the same rank as the illuminators of the sixteenth century. Like the artists of that age, Arthur Szyk has bent over these precious leaves with patient and loving toil, just as the same love of art animated the Persian



By Arthur Szyk  
Jewish physicians from the Near East received by Polish King Zygmunt-August.

No praise can be too high for so rich and luxurious a



By Arthur Szyk  
Jewish craftsmen.

painters, whose influence over Western miniaturists during the Middle Ages equalled that which influenced their ancestors when they became acquainted with the first Byzantine manuscripts. His origin and intellectual formation enabled him to harmonize the two styles. His technical science, understanding and love of art permit him to present to us, in concise form, a remarkable sequence of touching scenes, wherein the precision of his observation is matched by that of his drawing and color.

"Certainly Arthur Szyk remains faithful to traditions that are dear to him. And his manner of dealing with them gives him an originality and a place that is all his own.

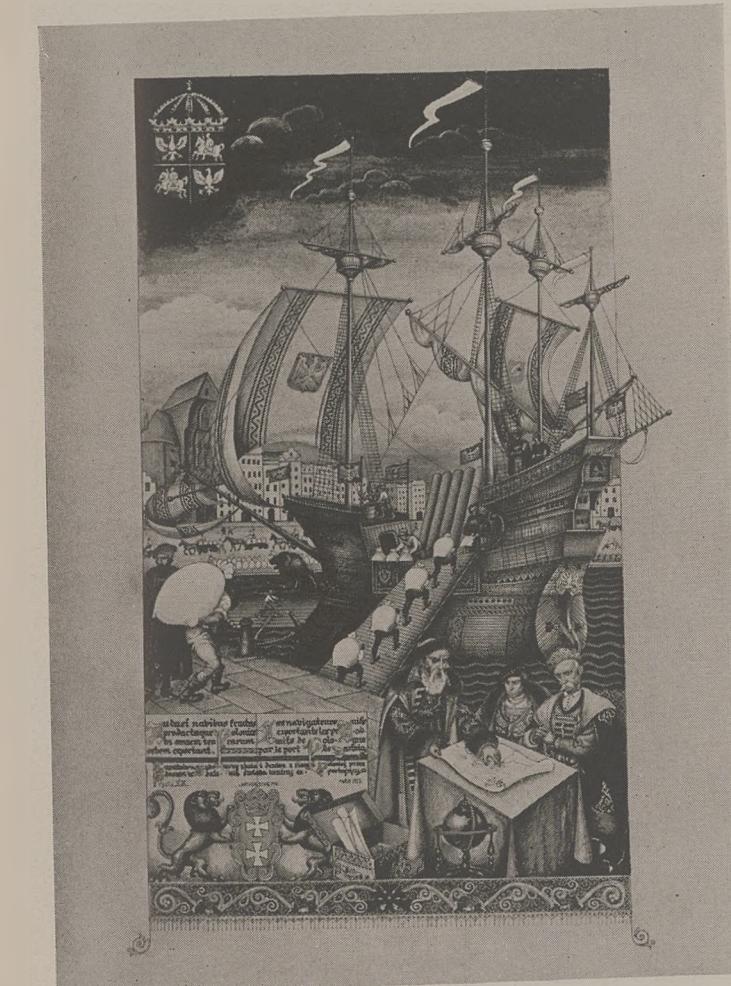
"His lines are clear, precise and sure. The material he uses is always pure. Like his gold, his warm tones have life, force and splendor, always shaded and graded with charming grace, without ever becoming confused or heavy. There is nothing massive about the mass he employs. The atmosphere is clear and living, creates harmony and unity. Despite the priestly figures, the style of the scenery, the models, the reliefs, the differences of light and shade, all these scenes are animated. His work is seen to be living, no aridity, no frigidity deprecate it. One has only to look; the gestures and intentions of the persons are striking and natural. The text is harmoniously illustrated. Arthur Szyk respects it, but he transposes it. His interpretation remains masterly, his very realistic poesy maintains a natural and true nobility.

"No praise can be too high for so rich and luxurious a

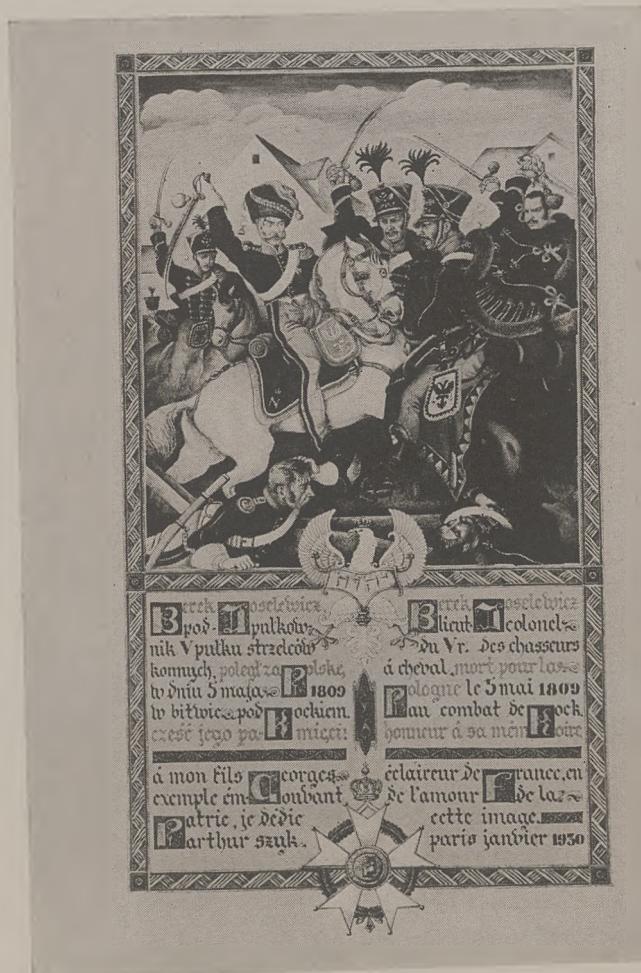
decorative conception that remains sober and logical. Every ornament has its own meaning. Each flower or letter is a symbol. The least important episode awakens a glorious memory or stirring event. One's spiritual eyes are satisfied with this harmony. And much careful research has evidently gone into the landscapes, palaces, castles, houses and interiors correct to the last detail, that historical accuracy may be preserved. Under their magnificent costumes and coats of many and pleasing colors, the Polish nobles, Israelites, Jewesses whose charms are as those sung by Solomon, and children with features faintly seen beneath brown curls, all these figures live and move and have their being in a most natural and direct way.

"Shall I add that an audacious inspiration, evidence of the great elasticity of his style, has led Arthur Szyk to group together on the last page of the manuscript Polish soldiers and frontier guards in modern uniforms. By this unexpected but accurate touch the artist marks the continuity of the strong and sinewy race that ever renews itself without breaking with its glorious past.

"Master of his art, Arthur Szyk chose the *Statute of Kalisz* to glorify his faith and in so doing, this prince of illuminators shows himself a liberal, for he records with evident pleasure that a spirit of toleration was born between Jews and Poles in the Middle Ages that does honor to the two races. It was at the end of the 13th century that the principles formally declared by King Casimir, took legal form, for the statute



By Arthur Szyk  
Jewish merchants exporting Polish produce through the port of Danzig.



By Arthur Szyk  
Berek Joselewicz, Polish-Jewish hero who died for Poland on May 5, 1809 in the battle of Kock.

promulgated in 1264 was confirmed in 1335, in 1337 and in 1467. Proof, no doubt, that the Polish Kings in their constant desire to do justice had to keep up a ceaseless fight against individual passion and prejudice.

"Arthur Szyk has virtues which make him worthy of great esteem. His great talent is employed in a good cause. His art, so rich in promise and achievement enhanced by love, is ennobled by honesty of purpose."

Seymour de Ricci wrote: "His art is that of a gentleman, and will remain so. His paintings will lose nothing with the passage of time; age will give to his colors its inimitable patina and his works will remain a monument to his

talent and as a priceless evidence of the rare artistic gifts possessed by the Polish Nation."

*L'Art et les Artistes* from Paris commented: "The inscribed and illuminated manuscripts by Arthur Szyk are real masterpieces."



# NEW YORK PUBLIC LIBRARY HONORS COPERNICUS

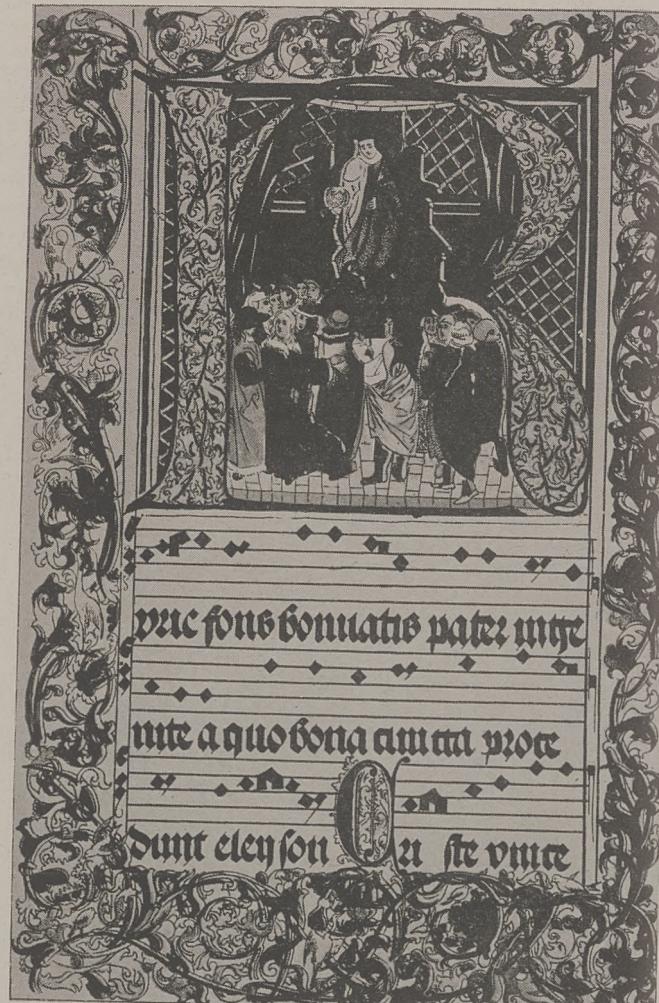
IT is quite a problem to arrange an exhibit in honor of a man like Copernicus whose printed works are few and very rare, whose personality is still somewhat shrouded in darkness. This problem might be solved in various ways; a Copernicus exhibit could be biographical, showing alongside of his works, pictorial material about his studies, his family, his travels, the places where he lived and a few of his principal friends, or it might confine itself to the astronomical aspect and give a picture of the Copernican idea, of the universe compared with that of his predecessors and successors. Finally Copernicus could be shown as a humanist against the background of 16th century Poland.

The New York Public Library Copernicus Exhibit is a combination of all these conceptions. The underlying idea is to give a popular account of the life and works of the great Polish astronomer, to show Poland's history and culture in the days of Copernicus and to give the milestones of astronomical science before and after 1543, the year of Copernicus's death, and of the first publication of his immortal work—*De Revolutionibus Orbium Coelestium*.

The three earliest editions of *De Revolutionibus* (1543, 1566, 1617) and the original of Arthur Szyk's Copernicus water color are the center pieces of the exhibition. It is quite interesting to note that the third edition was published in Amsterdam, one year after the work had been placed on the Index by the Holy See. The index of 1632, also on exhibition, contains Copernicus's work first banned in 1616.

The only work of Copernicus printed in his lifetime apart from *De Revolutionibus*, was his translation from Greek into Latin of the letters of the Byzantine poet Theophylactus Simocatta published in Cracow in 1509. The Greek and Latin text with a photostat of the title page on display is mainly interesting as a tribute paid by the astronomer to the culture of his time. "Septem Sidera," a religious poem (on exhibit in a Polish translation by Ignacy Badeni) was discovered by the Cracow mathematician Jan Brozek (Broscius) in the library of Varmia in 1618 and its attribution by him to Copernicus is still a matter of controversy.

There is however, another side to Copernicus, hardly known outside of Poland; his activities as statesman, administrator, economist and warlord. . . . As canon of the



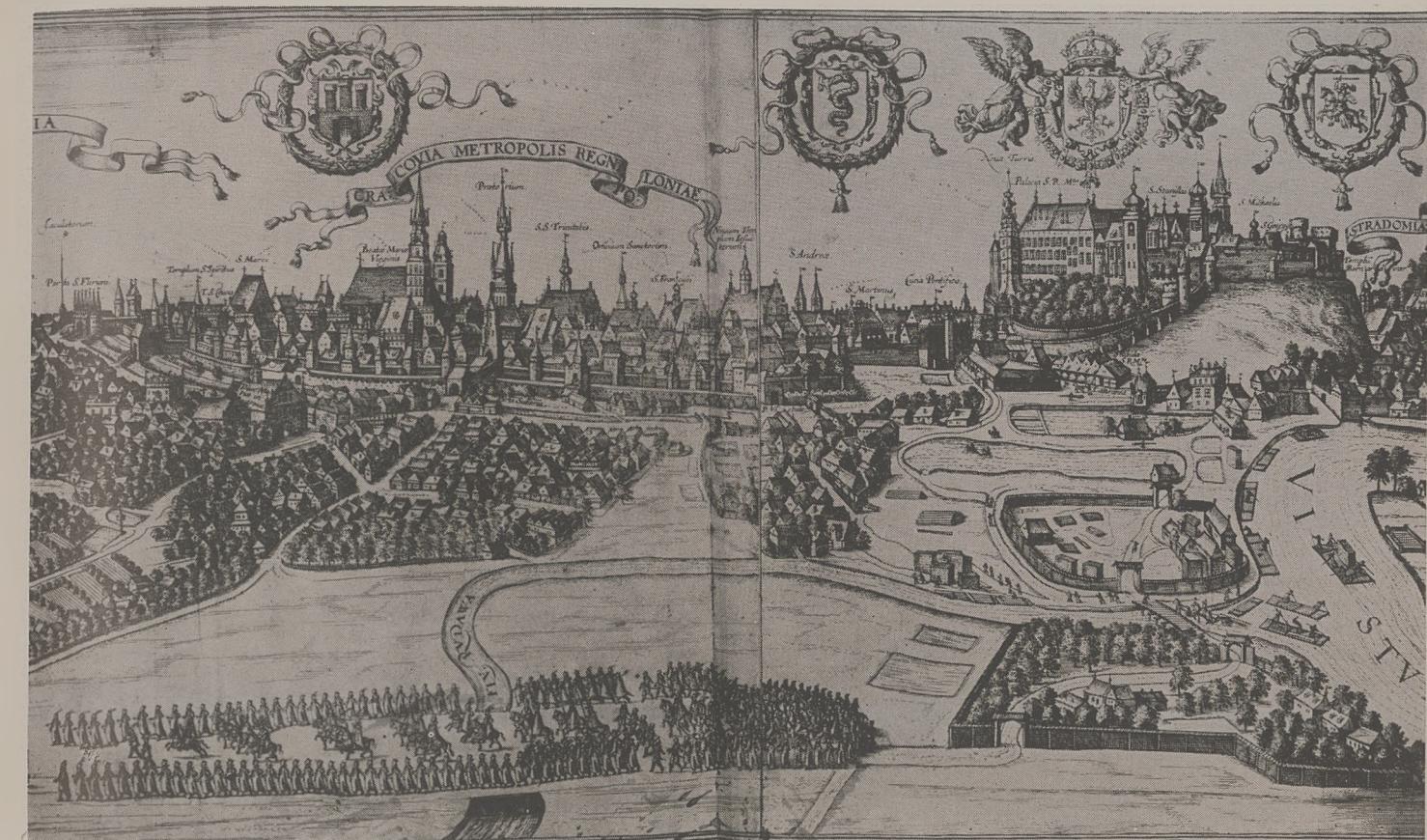
Prussian delegation placing itself under the protection of Polish King Casimir the Jagellon—From the archives of the Cracow Episcopate. At the New York Public Library

Bishopric of Varmia he organized the defense of the fortress Olsztyn (an exhibit item) against the Teutonic Knights in 1520; he made an important contribution to the laws of currency by his treatise on money, presented to the Polish King and Diet and to the Prussian provincial diet; a drawing shows Copernicus defending his monetary theories before the Diet of Prussia, then a Polish province, at Grudziadz in 1522. He was a true Polish patriot, a wise and far seeing statesman.

Two Polish towns connected with Copernicus in his childhood and youth are Torun and Cracow. We see the house where he was born in Torun in 1472, a fine etching in Chodzko's *Pologne* published just a century ago; Napoleon is said to have visited this house in 1807. His native town erected a monument to Copernicus in 1853 and the



Copernicus explains his *De Monetae Cudenda Ratio* (Concerning the Principle of Coining Money) at a session of the provincial diet in Grudziadz, 1522—Drawing by F. Sypniewski



CRACOW IN THE DAYS OF COPERNICUS  
16th century engraving at the New York Public Library

St. John Church of Torun contains an old picture of the astronomer painted at the close of the 16th century. Many exhibits refer to Cracow, then capital of Poland, where he spent 4 years at the University and returned on various diplomatic missions. A view of Cracow in the 15th century, the globe of the astronomer Marcin Bylica used by Copernicus, the picture of his great teacher in astronomy Wojciech Brudzewski, the records of the University relating to his studies, his monument in the courtyard of the Jagiellonian Library—and several more should be mentioned. Of particular interest is a beautiful view of Cracow drawn a few decades after Copernicus's death in 1576 contained in Georg Braun's *Civitas Orbis Terrarum*. The German author gives an enthusiastic description of the city which he calls "the most noble and most famous Sarmatian City" and he makes us acquainted with her main buildings. Cracow dominated by the Wawel and the Church of St. Mary (Beatae Mariae Virginis) visualizes the greatness of contemporary Poland.

Three items in the exhibit tell of Poland's knowledge of the discovery of America. Copernicus's teacher in Cracow, Jan of Glogowa, was the first to mention the New World in a book of Polish origin. His pupil and Copernicus's contemporary, Jan of Stobnica, still believed that America was discovered by Amerigo Vespucci and this was also Copernicus's belief according to a passage of *De Revolutionibus*. The *World Chronicle of Marcin Bielski* of 1551 is the first book by a Pole written in Polish in which Columbus is mentioned.

Pictures of Copernicus's father, Nicolaus Copernicus, and of his uncle and guardian, Bishop Lucas Watzelrode of Varmia, remind us of the political opposition of the Copernicus family to the Teutonic Order. A very significant item is a fine

miniature showing a delegation from Prussian towns asking King Casimir of Poland in 1454 for protection against the Teutonic Knights. (Original of this picture is in the Archives of the Cracow Cathedral.) Copernicus senior was one of the chief mediators between the Prussian towns and the Polish statesman, Cardinal Zbigniew Oleśnicki. Nicolaus Copernicus, junior, the great astronomer, was in a state of a permanent war with the Order and its Great Master, Albrecht of Hohenzollern, who after the secularization of the Order became the first Duke of Prussia. We see one of his bitter complaints against the Knights in a petition submitted to King Sigismund I, in 1516 and the "Prussian Homage" of 1525—a painting by Jan Matejko. This event marks perhaps the height of Poland's might and power.

The 16th century was the golden age of Polish literature and in 1543 the first Polish works of enduring value appeared: the first satire of Mikolaj Rej, the first political pamphlets of Andrzej Frycz-Modrzewski and Stanislaw Orzechowski. This literary production is represented by a few exhibits.

It is impossible to enumerate all the material of the exhibit. But here are a few noteworthy details. The well-known letter of Philip Melanchthon dated Oct. 10, 1541 deriding this "Sarmatian astronomer who moved the Earth and stopped the sun. . ." one of the first protests against the new doctrine. Probably the first mention of Copernicus in America is contained in the Almanach by Samuel Cheever, Cambridge, 1661, the first mention in New York in a Clapp Almanach of 1697. "Copernicus now appears—says Cheever—clears up by the infallible Geometrical demonstrations that all the mo-

(Please turn to page 14)

# TORTURE AND DEATH OF THE PROFESSORS OF CRACOW UNIVERSITY

(Continued from page 3)

in agony. Few who entered the camp's hospital left it alive. The bodies of those who died were invariably brought out on wheelbarrows.

Christians were ridiculed in the most gross way. At the sight of a crucifix or medal of the Virgin Mary the warders burst into laughter and made coarse jokes. One day one of the guards snatched at a professor's crucifix, and ordered him to kiss it, which he did. For so doing he was slapped across the face. This was repeated several times. Finally the guard tore the crucifix from the neck of the professor, broke it, and flung it upon the ground.

The professors were spared none of the tortures applied in Nazi concentration camps for the purpose of breaking both the spirit and body. They were housed in barracks open to the bitter cold. Several times a day they would be given a shower bath and then were taken out in the freezing weather, in their underwear, and forced to stand at attention for half an hour.

Those professors who were priests or Jews were segregated from the rest and imprisoned with criminals. All without exception were regularly beaten. Seventeen of the professors have died under this treatment. Others became nervous wrecks. But not one of them broke down during the long months of their sufferings in the camp. Those who were physically stronger supported the weaker. Not a Quisling was to be found among them.

One of the seventeen victims, Professor Estreicher, a leading authority on English and French law, had been ap-

proached by the Nazi Government to become President of a Polish "Protectorate." Professor Estreicher flatly declined, although aware that prison threatened him if he refused. As *The Times* so well said: "The Germans did not consider either the scientific merits of the famous professor or his seventy-one years. The Gestapo simply tortured him to death."

The year 1940 brought further news of the sufferings of the Cracow professors at Oranienburg. They were still in prison dress; still had their hair shaved off and were being forced to perform hard manual labor. The majority of the tortured professors were then in a state of utter physical exhaustion.

The wave of indignation throughout the civilized world resulted in the release of 103 of the professors of Cracow University, in February, 1940. When they arrived at Cracow a crowd welcomed them at the station with deep emotion. As one of the professors was passing through the street a Polish peasant woman fell upon her knees in front of him, and kissed his hands.

In May, 1940, there were still 60 of the Cracow professors in the camp, "who are all maltreated daily." Eight professors and one student are, as far as is known, still suffering the horrors of the Oranienburg Camp. Thirty professors and lecturers have been transferred to the notorious concentration camp at Dachau, where they are believed to remain. The German rulers have endeavoured to cover with the silence of Poland—that eloquent silence that speaks to the whole world—what may well be the most brutal crime of the century.

## TRAGIC PICTURE OF WARSAW GHETTO

(continued from page 7)

under cover of night abandon their wasted bodies in the streets. The Gestapo is aware of this practice and holds the Jewish Council responsible as a collective hostage for the unaccounted dead. The clerks of the German Food Transfer Office meticulously multiply 450 grams of bread by the number of corpses counted at the cemetery, and subtract this figure from the ghetto's weekly bread quota. But despite Gestapo threats, Jewish families continue to divide dead men's bread among them until they are caught and punished, or until they themselves perish.

*"Over the Jewish district there have appeared all the Horsemen of the Apocalypse: War, Famine, Pestilence, Death."*

That was written in 1940 before starvation had become a science. A year later, when a Swedish journalist visited

Warsaw, he wrote:

*"Hunger in the ghetto is frightful. The inhabitants seem to be living corpses. Their faces and eyes are sunken. . . . Jewish life in the ghettos is tragic, gloomy, and hopeless. The Jews wait and long for a new Moses."*

That was in 1941. If time in the ghetto is measured by the hour glass of hunger, pestilence and slow death, centuries have elapsed since then. A Polish doctor who escaped from Warsaw last year narrated this page out of purgatory:

*"I saw with my own eyes nine Jews lying against the wall of a corner house at Franciszkańska and Nalewki streets in the last throes of death from starvation . . .*

*"Around those nine dying Jews, a group of children were hovering, waiting for the victims to die so that they could strip the bodies of their clothes, especially the shoes."*

## NEW YORK PUBLIC LIBRARY HONORS COPERNICUS

(Continued from page 13)

tions are performed about the Sun. . . ." In 1604 Bacon still called Copernicus's doctrine an absurdity but the great battle for the Copernican system had already begun.

General recognition of Copernicus's teachings had been won by the end of the 17th century, despite some lingering doubts and objections.

Pre-Copernican astronomy is represented by the Greek mathematician, Aristarchus of Samos, the "Copernicus of antiquity," by Aristotle and Ptolemy of Alexandria, the great authority on medieval astronomy, and by Copernicus's guides in astronomy, the great 15th century scholars Purbach and Regiomontanus.

The walls are adorned with important documents and pictures concerning Copernicus and the history of astronomy, with beautiful contemporary Polish views lent by the Polish Information Center as well as with several modern prints

and a few chosen pieces of Arthur Szyk's magnificent illuminations of the old Polish "Statute of Kalisz."

The exhibition is open on weekdays from 9-6 and on Sundays 1-5 in Room 321 on the third floor of the Main Library Building. The New York Public Library will keep the exhibit open probably until the end of July.

It is to be hoped that an exhibit of such universal character will attract a great many people, Americans and Poles, not only because of its historical and scientific importance, but also because of its timely significance.

DR. ALFRED BERLSTEIN

*Shown on the cover are two pilots of a famous Polish Fighter Squadron with the Royal Air Force standing on the wing of their Spitfire.*

## SIKORSKI SEES POLISH ARMY MANOEUVRES

During his stay with the Polish Army in the Middle East, General Sikorski attended target practice by artillery units, watching the results from a shaded stand accompanied by General Anders and high British and Polish officers. Afterwards the Commander-in-Chief congratulated the soldiers personally on their skill, then proceeded to firing positions speaking to the men, asking about their families and themselves.

General Sikorski's inspection of the Kresowa Division was ended on Friday by manoeuvres starting at dawn. The observation post was occupied by Generals Sikorski, Tokarzewski, Klimicki, Kopanski, Szyszko Bohusz and other Polish and British officers. Part of the division—the Reds—attacked the other part—the Blues—who were defending the strong points. Their task was to defeat the Blues, to cover and to outflank their left wing. The manoeuvres started at 3 a.m. with an order to investigate the position of "the enemy." The first attack was launched at dawn and the Blues were forced out of their positions. At 10 a.m. the Blues, supported by gun carriers launched a counter-attack.

The second phase of the fighting started at 3 p.m. when two infantry battalions attacked, the attack being preceded by a biting smoke which filled the valley, while bursts of fire flared from the surrounding hills. The attack lasted one hour, showing the fury and tension of modern warfare.

On Sunday Generals Sikorski, Anders and others watched a regiment of armored cavalry at manoeuvres. Their task was to pursue the retreating enemy and to seize the river crossing. General Sikorski arrived at the starting point of the vanguard in a mountainous, rocky area, where he attended the issuing of the order by the commander and asked questions about the commanders of the various units. The answers showed considerable fighting experience on the part of regiments which had taken part in the Libyan battles.

Then General Sikorski proceeded to an advanced position from which he watched the beginning of the manoeuvres. From another point he watched the final phase of the fighting including the movement to roll up the enemy's line of defense by armored cars of the vanguard. The movement was a success and the enemy gave ground using a smoke screen.

Later General Sikorski examined a German anti-tank gun captured by the regiment in Libya. In his departure from headquarters General Sikorski thanked the regimental commander for the high standard of training, skill and bearing of the troops.

## SWIT UNDERGROUND POLISH RADIO

"SWIT" reports that on May 22nd Polish underground forces in Warsaw carried out a death sentence on three Gestapo agents, a captain and two lieutenants, accused of murdering Polish political prisoners. They were shot at 9:50 p.m. in the Cafe Adria.

V.V.V.

"SWIT" reports that the Germans have begun to exhume and burn the remains of executed Poles and Jews to obliterate all trace of their terrorism. The mass exhumation at Krasnystaw recently reported was for the same purpose, and identical information comes from several other localities.

V.V.V.

"SWIT" reports, that according to official German statistics, the Germans removed from the Government-General 18 times more corn in 1942 than 1941, and that "Poland's yield had increased." The Directorate of Civilian Resistance has ordered the warehouses in which the Germans keep the grain for the Reich destroyed and burned down.

V.V.V.

"SWIT" reports Gauleiter Forster's secret order to German functionaries in Pomorze, ordering them to prepare lists of all the most prominent Poles remaining in Poland. The Directorate of Civilian Resistance, suspecting that the Germans intended to begin a new wave of terror, arrests, mass murders, etc., has instructed the Poles to refuse to give the Germans any information.

V.V.V.

"SWIT" reports that the Polish Government plenipotentiary in Po-

land has appealed to the Ukrainians in Poland to boycott the Elite Guard Legion "Galizien" now being organized to create discord between the various nationalities in Poland. The delegate stresses the fact that pro-German Ukrainians and Lithuanians are traitors to their own people. Kubijowicz is betraying the Ukrainians whom the Germans prepare to annihilate, while exploiting them economically for the time being. The Polish people offer the hand of friendship to the Ukrainian brother nation appealing to them at the same time to take part in the common struggle against the Germans for a future based on equality and justice.

V.V.V.

"SWIT" reports that during the month of May 550 Poles were shot in the Pawia Prison, 340 of them victims of Warsaw street raids. The German police all over Poland—particularly in Warsaw—have been re-enforced. The tension is growing and it is getting more and more difficult to master the population's hatred against the occupants. However, the Directorate of Civilian Resistance continues to appeal for self-defense, reminding the population at the same time not to fall now for German provocations, because the Germans were resolved to take advantage of the present lull on the various fronts and try to annihilate as preventive measure the forces of resistance in the occupied countries. Poland appeals to the British and American allies to carry out reprisal raids on German cities after warning the Germans that those bombardments were reprisals for the German persecutions Poland had to endure and was still enduring.

## PEASANTS OF POLAND ARE READY TO RISE

"Polish Peasants' manifesto from underground Poland!" This year the Polish Government in London received through its underground channels a special manifesto from the political peasant movement in Poland saying:

"On this Whitsuntide—the peasants' holiday—the fourth which the Polish peasants are spending under the terrible yoke of the invader, we wish to tell to the whole world that four years of barbarous efforts on the part of the Germans have not killed the feelings of human dignity, of the love of country and of freedom of man among the Polish people. Day by day every Polish peasant is increasing his efforts to resist and is fighting the barbarians everywhere, every moment. He believes steadfastly that the day of victory, of good over evil, of Christ over anti-Christ, will come quickly—the day of a complete rout of the barbarians and of the liberation of Poland and of enslaved Europe. We, the Polish peasants, place our ardent faith in the Polish Government in London and in our army that it may hold fast and fight ceaselessly side by side with Poland's faithful allies. On this, the peasants' festival, we declare it to our Government and through it to all the Governments in exile and those of Great Britain and the United States of America. At a sign from you we are ready to start a final fight for our common freedom—freedom of the whole of Poland and of all the enslaved nations. From underground Poland we salute all the nations fighting against the Germans."

DETACH, FILL OUT AND MAIL



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# LEST WE FORGET

## SOME FACTS OF UNDERGROUND POLAND'S CONTRIBUTION TO THE WAR

In four days—January 15-18th, 1943—35,000 people were put under preventive arrest in Warsaw, 10,000 in Lwow and 15,000 in Silesia on suspicion of having taken part in underground patriotic activities.

On March 26th an armed Polish guerrilla unit attacked a German lorry in Warsaw and freed the 24 Polish prisoners who were being taken to Pawiak prison.

At the end of March in the Lublin district, Polish partisans came to the rescue of their fellow countrymen who were being terrorized by an organized German raid in which tanks, aeroplanes and guns were used. Fifty Germans were killed.

A fire broke out in the Grand Hotel in Lodz. It had been taken over as German Headquarters on January 17th, 1942.

Bombs were dropped into cafés crowded by Germans in Warsaw on October 24th, 1942.

Two villages inhabited by German colonists, the "Stara" and "Nowa Wola Golebiowska" near Radom, were burned on May 13th, 1942.

On March 3rd, 1943, Fischer, Governor of the Warsaw District, received a package from the Polish underground with a time bomb. Fischer escaped injury, but a number of high officials were wounded.

In October, 1942 Polish guerrillas attacked an ammunition train on the Ciechanow-Nasielsk line. 17 trucks were derailed and nine blown up.

In November, 1942 in the neighborhood of Rzeszow, Polish guerrillas blew up a military train taking a battalion of German soldiers to the eastern front.

In April, 1943 between Cracow and Katowice two trains were derailed. One carried army detachments to the eastern front and the other was bringing corn from Ukraine to the Reich.

A great fire broke out in the spinning mills at Adolf Hitler Street in Lodz. The buildings were partially destroyed. (Litzmannstaedter Zeitung, January 10, 1943.)

On March 19th a strike was reported in Radom. The German authorities ordered a roundup of the Polish workers. They were sent to prison and concentration camps or executed.

On February 22, 1942 all the elevators of the river harbors in Poznan were burnt down with their entire grain contents.

140 underground papers appear regularly in Poland. Not only do they give accurate information but organize and direct the resistance of the whole Polish people.